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at the Balbè Gīri on the way to Nōmal. Several times the men who carry the mails have seen it. One time when a zamindār, Shukur Khān by name, carrying the mail approached the Balbè Gīri, a Balā came out on to the road and would not let him pass. Shukur Khān says: 'I remembered and prayed to God and blew on my body and said the Call to Prayer. Immediately the Balā left the road. I noticed its eye was in the middle of its forehead. I went along the road and it went up to the mulberry-tree at the roadside, and when I looked it disappeared. I spent the night at Nomal and early next morning came in to Gilgit.' Shukur Khān told the above story to his family."

There are other similar stories in which the apparition is called a Jinn, but it seems clear that the Jinn is of the Çhèçh variety. They merely did not happen to be related as instances of çhèçh phenomena.

It is possible that Çhèçh is in fact a sort of abstract term denoting something like "apparition" or, possibly, "fear." The use of the verb "fall" with it suggests such a significance.

Arwāh

Ghosts, or Spirits of the Dead, whether they rightly belong to the category of the Superhuman or not, may be disposed of here. I have only two notes regarding them, both recorded in English. Çhèçh, I was told, are often associated with graveyards and so also Arwāh (Spirits of the Dead), who are said to come out and hold meetings. At one of these re-unions they were dividing up some food. To one of those present they refused any share on the ground that his relatives on earth gave no offerings of food for the dead. The ghost so penalized repudiated responsibility. He said he had a son living and they should refer to him on the subject. One wonders whether after this the son had a Çhèçh or ghost experience.

I was further told that the Spirits of the Dead come and

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carry you far away and do you injury. They enter into the skins of dead persons and so make their appearance.

Possibly ghosts sometimes figure as Ċḥèċḥ or Jinns or are confused with them. There are tales of how people have had dealings with jinns masquerading in the forms of known human beings, but these are rather cases of the impersonation of actual living people.

YAÇH

The name Yaçḥ corresponds to the Sanskrit *yakṣa-*. Yaçḥ are probably to be regarded as a class of Dē.ū who are in some way interested in agriculture. I was given the following statement: "At the time of the removing of the crops (from the fields) the people make *mūl* in a dish and prepare a flavouring of bitter kernels which they add to it. They do this in the name of the Yaçḥ. They then add ghee to the mūl and eat it. They say 'The Yaçḥ is eating the Yaçḥ's mūl.' If they didn't prepare the Yaçḥ's mūl they say the Yaçḥ(s) would carry off the grain and not make it prosper." The last word rendered "Yaçḥ(s)" is peculiar in form and somewhat resembles the word for "bear", but the rendering given is probably correct.[1]

A note is given that the Yaçḥ will become unconscious if it eats a bitter thing. Hence no doubt the bitter kernels.

The Yaçḥ, so far as this custom goes, might be regarded as little more than an abstraction, a fertility, or anti-fertility, spirit of some kind, but there is one story told of a very active and practical Yaçḥ. It was given me as follows: "There is a man of Gurikōt (a place near Astōr) called Rozāli. They say that a Yaçḥ has formed a friendship with the wife of Rozāli. The Yaçḥ brings grain and goods from one place and another and collects them in Rozāli's house. They say if Rozāli scolds his wife or beats her some live stock or other in his house dies. For this reason the man does not scold his wife. If anything in the house goes astray or gets lost

[1] Cp. Yaçḥōlo, p. 527, n.